1: Hollis C-5 (ca. 1894-1904) 1905
FL12 Masai FL12

tarrow. Il-kunitio enkyama enyanji.

Ten chiefly el-Masaai en-dibi enkidye dua el-kunitoi, enna enkjare, enna el-olare, enyib e'lata angi-olare, enna ilo tarrow ten olimdig ta'ingi-olare ake.

Masaai el 'l-kunitoe 'n-gidata kumok ena 'l-kullilow-Masaai; enkiamat 'n-gidata. Ten idoi el-kunitoi tania 'n-gidata artuan, ena kumok; enkidig.

Enkiti 'l-kunitoe o-ronni lenye el-kop 'l-Masaai, kake elarwai; immidig il-Masaai. Masaai gidata nata, e-matwa ake enata.

With or 'l-gukuria.

Kidim il-Kgunjuk en'l-Masaai kiye dikidore 'nabbile; enanidim kulye, enimyudye ake ten 'l-kunak.

Kinyudye el 'l-gukuria, enabi enna ten 'l-milgwa.

Kidim enkinir en-gidoe il-ongo e-ong nabe.

Ore ke, elimbir il-Masaai 'nabbile, ntiabir in-gitunak en 'n-gidata, enyib pikin in-gumoshi 'l-olimdigye ten ediba.

Ten ogwe 'l-mwewa enyudyi-kiki, enyib en-gidoe ye enna olimdigo.

is not considered correct. The smiths marry amongst themselves. 324 325

If a Masai takes in his hand a spear or sword or other thing which a smith has held, he first of all rubs his hand for it is considered improper for him to take it in his bare hand. [326]

The smiths are not rich in cattle like other Masai. They have no luck with cattle. If you find one possessing forty head, it is a very large number. [327]

The smiths have their own language, which, although a corruption of Masai, is not understood by the ordinary Masai. Not all of them can speak this language: it is only a certain number of them who know it. [328]

Earthenware pots and gourds.

Some Masai women are able to make earthenware pots; others who are unable to make them buy them from strangers. 323 [329]

Gourds are also bought, or they are collected in the deserted kraals. [315]

One pot can be purchased for a goat. [335]

When the Masai make pots they make them in two sizes, big and small; these pots are also provided with handles[1] by which they can be picked up.

When warriors go to the woods to slaughter cattle, they carry their cooking-pots by a strip of hide fastened to the handles[2]. [312] [331]

[1] Lit. ears/ears. [2] For illustrations see Hinde, *The Last of the Masai*, p. 69.

other leaves, for example, from the bananas, and then left to ferment for several days. Then they are hung up to dry in the shade or in the hut, and, as soon as they are sufficiently dry, they are packed together in the above-mentioned packets. To make the ball tobacco, on the other hand, [illegible] one lightly pounds in a mortar the fermented and dried leaves, after they have been sprinkled with water, without, however, thereby breaking up the leaves. The very moist mass is then shaped into balls, which are left to dry in the sun. The [illegible] pay a gumbie for two packets of short ball a pound each or for ten balls. Only the old people use tobacco. The men smoke, sniff, and chew it, while the women content themselves with chewing and sniffing. The tobacco intended for smoking is coarsely cut. The tobacco pipes (Fig. 1) consist of a thin wooden tube about a foot long (or more) and a conically shaped clay or wooden bowl (of which). The latter is carved by the blacksmiths themselves, whereas they buy the clay bowls. For chewing one uses

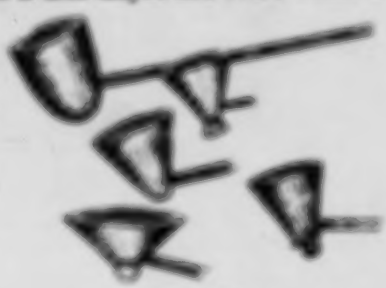

Fig. 1 [illegible]

Fig. 2 [illegible]

the same tobacco and chews it with a little pea-sized piece of cotton salt (a magic). To prepare the tobacco for snuff, the smoking tobacco is first cut as fine as possible and then ground to powder with a round stone in a piece of gourd shell. To this one

325 /115 rows/
(at high) (1).

1. From Achorian Jewish hists. and Assyrian ones (2).

(489) are welded together. At this dawn, the extraction of iron is very difficult work. Therefore it is still found only rarely today. For the most part one works iron wire, which everywhere in the Ancient country is the favorite article of barter. Pieces of wire 15 to 20 feet long are twisted together; when they are red-hot, they are sprinkled with small shells and then hammered together. The object ready to shape, for example, a sword blade, is smoothed and polished with volcanic clay and sharpened on a stone. The principal
324 products of the blacksmith are axes, spears, swords, and knife. The two parts of the spear, blade (as shaft, shaft) and socket (at hands, at dagger), a blacksmith with his helpers should make in one day.

325
413

Fig. 414 (1)

324 sword (at sides blade, at sides blade) and an (at dia, at dia) in half a day, the other smaller objects, such as knife (at sheath, and (at shaft, at shaft), iron for cattle breeding (at nobility, at nobility), arrow points (one hand, on knight), razors (at nobility, at nobility), tweezers for plucking the beard (at hair, at hairs), in a still shorter time. As payment he receives for a spear two goats or an ox for a sword, a large livestock-bell (at person- 6 persons) for an

(435)

/110 cont./

as an iron screw pointer, a good smith for the other things he is paid with milk. If the ordinary furnished the iron wire, only half of the prices named is given as payment for the labor.

From thick brass and copper wire (ni ngiki, ni ngiri ni ngiri ebo, brass wire; ni ngiri pii, copper wire) the blacksmiths draw this wire. For this they use an iron die (ol gbee) and the ol gwandh. The former is an iron approximately a foot long (Fig. 99d), which is an inch thick in the middle and on both sides often tapers to points. In the center it has a few conical holes of different widths through which the wire is drawn. But subsequently the ol gbee also consists only of a piece of strong sheet iron that /110/ is not pointed on the ends. The ol gwandh (Fig. 99b) serves as tongs and has the shape of sugar-tongs whose grasping arms are squeezed together by an iron spiral drawn around them. The drawing of small pieces of wire is done by hand, whereby one uses gauges the ol gbee, the other the tongs. For larger work the former with the two points is wedged into a forked

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wooden block, while the wire already drawn through is fastened to a cutter resting on two forked branches. By a slow turning of it the wire drawing then proceeds. In order to make the wire still thinner, it is drawn a second time through an iron with a smaller hole. The spiral-shaped neck-ornament of the blacksmith women (ni ngwingwi a mwet), the double-spiral earrings of thick brass wire (ni nyuulien, nyuulien) the women and old men, the coil and leg coils of iron wire (ni ngwingwi, with designation of the part on which they are worn), as well as the tin ear-pendants (ni nipin, ni nimin), are made by

Plot cont./
313 already been discussed elsewhere (5).

1. Cf. Sad Pan, S. IV, XX.

All disputes arising in this connection are settled by the head of the family without formal procedure.

421 The property rights are little developed. There are no provisions with reference to landed property. The pasture land of the district is the common property of all its inhabitants. The plains are so large that there is more than enough pasture for everyone's herds. Property belongs to a single individual, not to the family jointly.

425 A lost article, if the loser lives in the vicinity and is known, will be returned for a reward (for example, for a spear that has been found, a small goat or a piece of meat will be paid as finder's reward). Otherwise the finder keeps it until it is up to him whether or not he ever returns it. If a stolen article is sold, the buyer becomes the owner, while the person stolen from has to look to the thief for compensation. Even up to 30-40 years ago ivory that was found was heedlessly left lying. Then the Ideal learned to appreciate its value from the caravans coming from the coast, and it became customary that, of the two tusks of an elephant that was found, one belongs to the finder, the other belongs to the members of his lineage living in the vicinity and known to the finder. The division among the latter takes place through the exchange of the tusk for livestock with an ivory buyer. Among themselves the /Ilili/ Ideal barter only livestock for livestock. A small cow is paid for with a fat ox for slaughter. In former times, before the rinderpest, when the people still had huge cattle herds but few donkeys, a donkey cost two small cows, whereas now, since the ratio has changed, it is paid for with five goats. A fat goat or a sheep is bought for a male calf two to three months old. In trade with caravans, etc., people regard as trade articles, besides livestock, especially wire of iron, brass, and copper, glass beads, such as have already been mentioned in the enumeration of the ornaments, and, more recently, here and there, also colored cloth, especially the cotton fabrics known by the Swahili /Swahili/ names *kikoi*, *kanga*s, and *guni*. The Ideal